

The Anti-Slavery Bugle.

OLIVER JOHNSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

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Selections.

From the National A. S. Standard.

The Glorious Union.

"They that are whole need not a physician, but they that are sick," was said of old, and we suppose is as true now as ever it was. Now it is the glorious Union under which we live must needs be sick unto death, if one may judge from the throng of regular and irregular practitioners that flock to its rescue. Not one of State physicians at Washington, whatever may be the school of his practice, but must try his hand at the restoration of health to this most interesting patient. Not a quack, North or South, but must interpose his nostrum between the Union and its demise. Not a speech can be made in Congress or in State Legislature, not a toast given at a festival or patriotic banquet, but involves some prescription for the disease, or, at least, some prayer for the sufferer. The political papers, of all complexions, are as full of panaceas for the body politic as of empirical remedies for the corporeal essence, and of pills of the one as of the other. And yet the tone in which the Union is spoken of is usually one applicable to an immortal soul rather than to a perishable body. Its immortality is assumed, and still every body seems to think that it is in imminent danger of a violent death, which can only be averted by the unanimous interference of all the doctors, apothecaries, nurses and gossips in general, to say nothing of mountebank quacks and their jack-puddings, the Sangrados, the Sangradores, the Sops, the Lests, the Gamps and the Priggs, that this great country can flourish forth.

Now it is very certain that all this outcry is not called out by a natural and normal state of health. This kind of yell is not congenial to, either by the savor of good health any more than carrion crows and turkey-buzzards by that of a wholesome beast. People do not need to inquire every day after the health of a friend whom they have no reason to believe to be in other than good condition; nor are prayers offered up in the Churches for John Smith in robust health, but when he is "very weak and low." Such a general anxiety seems to prevail as to the pulse of the Union, and such a desire to postpone its dissolution as is every where expressed, must inevitably stand for some type in Nature, for some temperature that lays siege to the citadel of life. Proclamations of loyalty are not loud when the crown is in no danger.—It is

"When dubious title shakes the maddened land," that men think it necessary to renew their professions of allegiance. The fact is, that then feel, North and South, that the foundations of the Union are not everlasting, nor the eternal nature of things. Though the Union is a terrible image, which we are bid to fall and worship, has a front of brass and hands of iron, its feet are of clay; and the stone is already cut out of the mountain and without hands which will break it in pieces and grind it to powder. And this is left in the secret chambers of all men's thoughts, who have any to which to retire; and it is made manifest in every political and ecclesiastical demonstration in this direction.

And this is the inevitable consequence of men being made as they are. When antagonistic principles are harnessed together to any political chariot, it is always rough riding in it, until the one has destroyed the other. And even then it is not so annihilated that it will not rise again and endanger, if not upset, the machine at last. In Europe the monarchial and popular principles have ever been in collision with each other, until one or the other obtained a temporary supremacy; but even then the vanquished antagonism was not dead but sleeping, and often awoke to a terrible vitality. In England the popular principle brought Absolutism to the block in 1649, and after a struggle of a generation, the middle term of Constitutional Monarchy was invented in 1688, which, by the elasticity of its form, has lasted to this day. In France the principle which was typified by the cap of liberty which Marcell placed on the head of Charles the Sage, when Regent after Pontiers, was by the cunning from which he derived his surname overlaid by its opposite of which the round and top of sovereignty was the emblem. By the skill and luck of his successors, the rights of the people and the power of the nobles were melted down into the iron sceptre of Louis XIV.; but in 1793 the terrible revival of the long-suffering popular element shattered it and the system which it allegorized into atoms. So throughout Europe has the history of every century been a struggle of antagonisms, now the one, the "despotism" tempered by assassination, being perhaps the only exception; yet in appearance only, for her civilization is hardly yet begun. The last two years have been but the contemporary exposition of this great law of conflict.

All this is but another Statement of the existence of a Divine Government, which, whatever Mr. Webster may think, is the true model of the schemes which men may seek

to construct. There are certain eternal laws of mind and of matter, in opposition to which it is in vain to set up the devices of men.—Constitutions and Institutions are permanent just in proportion that they are in accordance with the everlasting laws of God and Nature. It is as vain for men to endeavor to give immortality to a lie by tying it to a truth as to seek to restore a dead body to life by binding it to a living one. The Union of the States cannot endure because there is no natural, but only a mechanical, cohesion between its parts. Their tendency is not centripetal but centrifugal. It is not merely want of moral sensibility, but of intelligent appreciation of self-interest, that keeps the North in the Union. No aristocracy exists except by the consent of the subject multitude. As the many become enlightened the power of the oligarchy is broken. This dissemination of intelligence cannot be hindered, even in the most absolute despotisms, or most compact aristocracies of the old world. In this country, the Northern States that is, there is no possibility of stopping the diffusion of knowledge on this subject. Mr. Webster's Boston backers may return him their humble thanks for having "recalled them to their duties under the Constitution," to wit: of eating all their words against the Annexation of Texas and the Extension of Slavery, and of suffering the Minority in Congress to bully the Majority into obedience; but they constitute but a tenth part of the voters of Boston, and only a hundred and sixty-ninth (or thereabouts) of those of the State. But these gentlemen cannot keep the knowledge from the rest that a handful of some seventy-five thousand voting Slaveholders, by virtue of their slaveholding, do what they like with the other twenty millions of inhabitants.—And it is not likely that they will forever submit to such a state of things.

There is something the more comic in the assertion of these courtiers of our God-like Canute, forasmuch as it goes beyond that of the flatterers of the stout old Dane of yore.—When he issued his commands to the Ocean and bid his proud waves be still, his attendants nudged each other behind his back and tipped one another the wink, marveling that he should be such a fool as to believe them. But these worthy followers of the Marsfield Canute really seem to think that he can do what he proposes, and that the tide of agitation will cease to flow in obedience to his potential voice! But we would advise him, and those who stand out of the way, if they rely upon his words of power, a Lapland witch has as much power over the polar seas as this bankrupt political stock-jobber has over the Ocean Stream of thought and passion which is poured around our Northern world, as was the handi-work of Vulcan around the Shield of Achilles. Do they not see that instead of calming the surface, he has broken up the depths and made the whole world of waters to boil like a pot?—Even Mr. Clay (the strongest proof we have seen yet that "Age has clawed him in his clutch,") thinks that the passage of such a Compromise as will be hatched out of the cockatrice's eggs which have been put under the Senate's Committee of Incubation, will be followed by such a calm as succeeded his Missouri Compromise! He overlooks the new element which has been introduced into the political and religious relations of the country since then, and to the operation of which he himself has rightly attributed the state of things which he deprecates. We mean the Anti-Slavery Movement proper, the due and natural influences of which have aroused the tempest of Agitation which makes such a dreadful pother over the heads of Washington politicians. Mr. Clay is strangely ill-informed if he supposes that the sweep of such a surge is to be bound or checked by the eddies and whips of such a Xanthus as he or Mr. Webster, whatever attendant Flattery may say.

"New praise is tried, till madness fires his mind, The waves he lashes and enchains the wind." Herein consists the hope of our deliverance. The Anti-Slavery Agitation never can die out. It has been going on increasing from its day of small things in spite of the steady opposition of the State and the Church, and of all the usually controlling influences of Society. It has taken possession of Congress and turned it into a great Anti-Slavery Debating Society, with the whole country for an audience. Increasing attention to the subject must be followed by growing intelligence and a more earnest sense of responsibility and duty. But they will never cease to hamper it and make it uncomfortable in its wickedness. Fortunately it does not take many to ring the Alarm-bell (that bell which Burke tells us we should rejoice to hear when the City is on fire), and as it has been kept clashing for twenty years with few hands at the rope and with a neighborhood hating the disturbance more than Mr. Clay or Mr. Webster can do to silence it.—That the American Union must come to an end, is as certain as that the Union between the Thirteen Colonies and England must have ceased, at some time, even if it had been postponed from 1776, or as it is that great changes must take place in the political arrangements of Continental Europe. All the professions of loyalty and allegiance with which our great men and little great men think it necessary to garnish their speech withal, are symptoms not of health but of weakness. The true friends of the country are they who are proving that the Union is a delusion and a snare, as now constituted, strong only for evil and impotent for good.—Increasing multitudes are growing up to the knowledge of this truth, and the day of its reduction to practice will be that from which History will date the birth of the Republic.

Q. Q. About the year 1685, the Legislature of Pennsylvania passed a resolution that "no member thereof should come to the House barefoot, or eat his bread and cheese on the steps!"

From the Practical Christian.

The New York Mob.

Why have the meetings of the American Anti-Slavery Society in New York city been outraged and broken up? Let this question be answered by every honest mind to itself, and by every knave too. Was it because the people who assembled in those meetings had for their object the establishment of a monarchy in this country, or a nobility, or a strong privileged class, to trample down the rights of the common people? No. A meeting with such an object would have been deemed harmless even by the democracy under Rynders. Was it because those meetings were held to denounce all order, government, religion and moral restraint, and to recommend universal anarchy? No. It is doubtful if such an abomination would have excited the indignation of our righteous Babylonians. They might have laughed, or scolded, or been indifferent; but they would not have sent Capt. Rynders and his worthless meetings were held to denounce, ridicule, or set at naught the divine commandment—"Thou shalt love thy neighbor as thyself;" the Golden Rule—"All things whatsoever ye would that others should do unto you, do ye even so unto them;" or the declaration—"All men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness?" No. A body of people might have assembled in New York and held meetings every day for a month, to argue that all such sayings as these are mere "rhetorical flourish," and have no condemnatory force whatever against any existing institution, custom or practice of mankind—not even against chattel slavery—and neither the pious Herald, nor the patriotic Globe, nor the conservative Journal of Commerce, nor the politicians, nor the merchants, nor the fashionable religiousists, would have sent Capt. Rynders and his police to overawe their discussions. Was it because those meetings had for their object to prove the whole American race a generation of monkeys, fit only to be treated as beasts, to recommend the indefinite perpetuity and extension of slavery, and to proclaim the divine right of slaveholders in all length and breadth of their demands? No. If such had been their object, all would have been well. Babylon would have remained complacent. The Bible might have been desecrated by lying priests quoting holy Scripture to justify Diabolism.—Sleek, false prophets might have avouched God and religion to be in fellowship with the crime of iniquity. The whole generation of vipers might have hissed contemptuously against the plainest dictates of humanity, justice and benevolence. All that conspires to disgrace and ruin our country, by nourishing within its bosom the most monstrous moral depravity, might have had free course and been glorified. False priests, false prophets, false religiousists, false patriots, false editors, and a false democracy, all in league with Moloch, Mammon, Belial and such like gods, would have radiated from their sunny faces nothing but assent and admiration. Finally, was it because those meetings were appointed by persons notorious for their views and their crimes—desperadoes ripe for violence and outrage? No. They were neither dreaded nor suspected on any such ground. Their moral character is a perpetual and all sufficient guaranty that no human being has any evil to fear from them.

Why then were they mobbed? What was the head and front of their offence? Their honest abhorrence of and uncompromising opposition to American chattel slavery? And what is this? Nothing less than deliberate, systematic man-stealing, perpetrated in connection by persons notorious for their views and their crimes—desperadoes ripe for violence and outrage? No. They were neither dreaded nor suspected on any such ground. Their moral character is a perpetual and all sufficient guaranty that no human being has any evil to fear from them.

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investigators rather. They all belong together as head, heart and hands full of a common mischief. Pharisee and Sadducee, priest and lawyer, scribe and ruler, Herod and Pilate, Jud's Iscariot covering silver, and the rabble yelling for the release of Barabbas and the crucifixion of Jesus—all belong together.

Well, what is to come of these mobocratic demonstrations? Will they repress the anti-slavery movement? Will they injure it?—Not at all. They will promote it mightily in all parts of the land. They will excite conscience and sympathy in thousands of susceptible souls hitherto comparatively dormant or neutral. Converts will be multiplied. Public sentiment will be agitated in all directions. The true-hearted will redouble their efforts and sacrifices. The lukewarm will be electrified. All divisions of the anti-slavery forces will be drawn into a closer union. Politicians will be less and less able to juggle out their selfish schemes. And the 'Church,' so-called, will come into judgment as it never did before. Those within it who really love truth and righteousness, who alone are members of Christ's approved Church, will begin to loathe the corruptions, the hypocrisy, the selfishness, the mere worldly respectability which now paralyze their piety and virtue. They will feel the blash of pollution and shame on their cheeks, branded there by the kisses and proffered gallantry of Isiah Rynders, the Empire Club, Bennett's Herald, the Globe, the kidnappers, and the whole posse of Belial in high and low places. O ye professed ministers of Christ and members of his Church, who mean to have no fellowship with the workers of iniquity, the day of your trial has come. You must go with the mob and all those abandoned managers in Church and State who are in loving league with slaveholders, or you must separate yourselves from that infected throng. Is God, the Church, the Christian religion, the Gospel ministry to be invoked by the gates of hell? Are you willing to stand before the world mixed up equivocally with the legions of darkness—reeking with the fond droolings of Five Point chivalry—and patronized by all that is ungodly, North and South? If you are, prepare to perish utterly in the corruption which embraces you. We rejoice that some of you see your position, know your duty, and are determined to clear your skins of these abominations.

We are confident that more good will result from this broken up anniversary, than from half a dozen undisturbed ones. No thanks to the mobocracy. They meant it all for good. But the Highest will overrule it for good. The workers of iniquity have laid a trap of retribution for themselves which will fill them with the fruits of their own doings. Henceforth New York will reap a full harvest of mobs. Woe to a city with such fellows as Alderman Kelley and his confederates to rule over them. Mark the future! Note the consequences! But rejoice, ye whose heads, hearts and hands are devoted to the uplifting of the crushed, to the regeneration of man. Slavery is doomed, and the reign of violence shall end. Be of good courage, all ye that testify against iniquity—all ye that work righteousness. Struggle on, hope on; for yours is the final triumph.

The Pilgrims and their Children.

In a volume of poems lately published—we forget the name of the author—the ghost of Miles Standish is represented as speaking thus:

"I come from Plymouth, deadly bored With toasts, and songs, and speeches, As long and flat as my old sword, As threadbare as my breeches: They understand us Pilgrims! they, Smooth men with rosy faces, Strength's knots and garls all pared away, And vanish in their places!"

"We had some toughness in our grain, The eye to rightly see us is Not just the one that lights the brain Of drawing-room Tyrtauses; They talk about their Pilgrim blood, Their birthright high and holy!—A mountain-stream that ends in mud Methinks is melancholy."

"He had stiff necks, the Puritan, That were not good at bending; The homespun dignity of man, He thought was worth defending; He did not, with his pinchbeck ore, His country's shame forgotten, Gild Freedom's coffin o'er and o'er, When all within was rotten."

"Good sir," I said, "you seem much stirred; The sacred compromises— Now God confound the dastard word! My gall thereat arises; Northward it hath this sense alone, That you, your conscience blinding, Shall bow your fool's nose to the stone, When slavery feels like grinding."

"'Tis shame to see such painted sticks In Vane's and Winthrop's places, To see your spirit of Seventy-six Drag humbly in the traces, With slavery's lash upon her back, And herds of office-holders To shout applause, as with a crack, It peels her patient shoulders."

TERMINABLE!—The Richmond Republican, a Taylor paper, after reading Horace Mann's letter, thus howls its discontent:

"Say to the financers—In Heaven's name LET US ALONE—or outraged Human Nature, like the Jewish giant doomed to despair by his Philistine tormentors, will tear down the pillars of this Republican temple, though it overwhelm itself under the common ruin."

From the N. Y. Evening Post.

Professor Stuart and his Aristides.

Andover has come into the field in support of Mr. Webster, who is much in want of its help. A disposition has been shown among a certain class of religious people in New England, to disapprove of Mr. Webster's late course in Congress, and to set them right on this point, the Reverend Moses Stuart, long the head of the Theological School of Andover, has written a pamphlet on the subject of what is called Mr. Webster's Compromise Speech. He first communicated with Mr. Webster on the subject, who, in his answer, said:

"Is it not time, my dear sir, that the path of Christian duty in relation to great and prominent questions of government and the obligations which men are under to support the constitution and the fundamental principles of the government under which they live, should be clearly pointed out?"

To satisfy Mr. Webster's thirst for information as to the path of Christian duty, as well as to pacify those who believe that Mr. Webster has straggled a great way out of it, the pamphlet was written, and is now, it is said, in press. The Boston Courier gives a sample of it, from which we infer that the venerable professor is not so well versed in politics as in theology. He appears to be particularly nettled at the sarcasms which have been launched at those people in Massachusetts who subscribed a paper, parting with a little of their own personal reputation to furnish out a character for Mr. Webster. On this point he says:

"I have repeatedly seen statements that the whole State of Massachusetts had been scourged, from Cape Cod to Berkshire, in order to get underwriters for him; that every store, and shop, and stall, and bar-room and kennel had been ransacked, in order to increase the number of vouchers for his speech; and that, after all the running to and fro over the whole land by its partisans, they had been able to collect from the Bay State only between seven and eight hundred persons who were willing to vouch for the propriety of his speech. Now those who can say this, of course can say anything. Those who have said it, at least some of them, know that no signers were sought for or wished, except from Boston and its suburbs."

We have seen none of those statements to which the Professor alludes, and suspect vehemently that he has been guilty of some exaggeration in the case. If so, there is a question of casuistry for him—whether it is any more honest to exaggerate an exaggeration, as we fear he has done, than to exaggerate what is not already exaggerated. This is a moral inquiry which will employ him quite as profitably as any political controversy in which he can engage.

The Professor attributes all the censure which has been cast upon Mr. Webster's recent course, to a feeling of low envy. After telling the old story of Aristides, who was banished from Athens because some were tired of hearing him called the Just, he says:

"So it is, I fear, among us at the present moment. The man who has commanded more listening ears, and made more hearts beat high, these twenty years past, than any other man in our community, is called upon by the spirit of the levelers to come down to their humble place, and take their lot with them. 'A has to be sent down!' There are other men who have as good a right to reign as you; and if we cannot bring you to a level by argument, we can by contumely and vituperation." This is the brief, but I am pained to say that I feel constrained to believe, the true history of the matter."

Suppose we were to retort upon Mr. Stuart, by telling him that the man who could say this could say anything? Is anybody silly enough, is Mr. Stuart himself ignorant enough to imagine that if Mr. Webster had taken a manly and fearless stand in favor of the rights of the North and of Freedom, if he had put himself at the head of that generous feeling in his own State, which demands that bounds be rigorously set to the spread of Slavery over our new possessions, the people would have applauded his course as heartily as they now condemn it, and far more loudly? Mr. Stuart knows, or ought to know, that the public dissatisfaction with Mr. Webster results from the simple fact that the people believe him to be in the wrong.

When a year or two since he declared that he would struggle to the last against the extension of Slavery and in favor of its prohibition in the new territories, there was no expression heard but of approval. Now when he suddenly turns his back upon his former course and opposes with all his might the prohibition of Slavery in the new territories, he is greeted with hisses and scorn.

What else could be expected? He could not expect the people, who generally understand the matter as well as himself, to change their politics because he found it convenient to profess a different doctrine this winter from that which he professed a year since.—He has met the common fate of apostates, and it is a perversion of fact to attribute his fall to the hatred or envy of his rivals. In his present condition he is far more the subject for pity than envy.

As to the parallel which Professor Stuart has run between Mr. Webster and Aristides, it strikes us that an ingenious person might make it quite instructive, for which reason we wish that the reverend Professor had pursued it further. He will, doubtless, do that in the next edition of his pamphlet. By way of assisting him, we would suggest that he inquire—

Whether Aristides was in the habit of professing different opinions at different times, as the occasion might make them convenient?

Whether Aristides was retained by the wool-combers, fillers and dyers of Athens, and received a portion of their profits as an acknowledgment of the services he rendered them in making laws which formed their trades?

Whether any of the rich bankers and money-changers of Athens ever became his clients with a similar understanding?

Whether Aristides was ever even suspected of hankering after high offices, and shaping his conduct in such a manner as to obtain popular favor in the different districts of Attica?

We might easily enlarge the number of these suggestions, but we have neither time nor room for present.

From the True Democrat.

Horrors of the Slave Trade in Washington.

WASHINGTON, May 22, 1850.

In the National Intelligencer (daily) will be found the advertisement of a slave dealer, which has graced the columns of that national Whig organ since the first of the present month. This barbarian advertises for ten thousand dollars worth of men and women, and his head quarters are at King's Hotel, on Pennsylvania Avenue, near the Capitol of the United States, under the protection of these luminous chateaux for the Southern market, and up to the present time he has had very good success in his devil-gracing business here—many sales and good bargains. This, however, is a mere prelude to a heart-rending incident resulting from this monster's employment.

A short distance from my residence lived a very honest and industrious colored woman, with some half dozen children. This woman was employed as a cook by a family near the Capitol. By her industry and good deportment, she had gained the esteem of all who knew her, and, though a slave, she was permitted to apply a portion of her wages to the support of her family, and was making efforts to purchase her freedom.

As I was passing down the Avenue yesterday, I saw, near the railroad depot, a crowd of people gathered around two rufian fellows, who had this colored woman in their custody, bound hand and foot. She could not stand upon her feet, her hands were tied behind her, and she was moaning as though in great anguish, and, in broken sobs, beseeching the bystanders to protect her.—Blood was running profusely from a frightful wound in her head, and with ruthless hands she was rudely thrust into a hack, and, under the guardianship of her miscreant captors, was hurried off to Williams' slave pen.

Upon inquiry, I learned that while engaged in her usual vocations, a constable laid hands upon her, and ordered her to follow him to the slave pen. Had a thunderbolt crashed her to the earth, she could not have been more shocked than at this summary.

She reluctantly obeyed. Her steps, however, were not sufficiently rapid to suit the convenience of the fellow who attended her, and laying hold of her with considerable violence, he attempted to force her on faster. But he was balked in his intentions; for she refused to go at all, unless he kept his hands off of her.

"By God!" says the constable, "I'll see if you won't go!" and with that he attempted to carry his threat into execution. But he had no sooner commenced his desperate work, than he found himself sprawling upon his back, and the woman standing over him in a menacing attitude, and resolutely informing him that she would not be "dragged over to the pen" by him,—she would "die first." She would "go peacefully if he would keep his hands off her, and not otherwise."

The fellow was allowed to get up, when he again undertook the driving process, but he could not move her, and called lustily upon the numerous spectators that had gathered round for help. But not a man moved, although he threatened, raved and swore, as an officer, to arrest them. A brother constable, however, soon came to the scene of action, and to his rescue. But she was too much for the two together, and handled them both as though they were mere infants in her grasp.

Having worried them both out, (declaring all the while, however, that she would go peacefully if they would keep their hands off) one of the miscreants raised a heavy cane, and with a furious and well-directed blow, felled her senseless to the earth, and while in that state they bound her, and in her torn and bloody garments, followed by the execrations and curses of the multitude, hurried her off to the head-quarters of these land pirates, there to die, or await her shipment to the Southern market.

Her little children, the while, were at home. They knew nought of the capture and treatment of their mother. You can imagine their sorrow when left under such circumstances, without a protector. They are free, but their mother is a slave, in the hands of men who have no fear of God before their eyes, "whom no piety can awe," no benevolence can melt, no tears, no orphan cries, no broken hearts, no dishonored name, no fears of death, the judgment, and a long eternity of woe can arrest.

Yours, DANIEL WEBSTER AND THE MOB.—Commenting on the atrocious pro-slavery outrages at New York, the Old Colony Reporter justly says:

If we would find the source of the late shameful outrage in the city of New York, by which the American Anti-Slavery Society were driven from their hall, we must go behind not only the miserable actors, but the venal pandering presses whose instigations they were ostensibly following, to those mighty men, and that man whose efforts have rolled backward the tide of feeling which has kept them in restraint. Let Daniel Webster comfort himself. His great example and powerful voice have moved the Herald and the Globe, and these have stirred up the populace to mob the fanatic. It is a promising commencement—let him be encouraged.

Last January a slave belonging to a widow lady in Platte Co., Mo., bought a quart of whiskey at a store, got drunk and froze to death. The widow lady sued the firm, and obtained a verdict for \$850, the slave's value.

From The Liberator.

New England Anti-Slavery Convention.

This Convention assembled in the Melodeon in Boston, Tuesday forenoon, May 22, and at 10 o'clock was called to order by Francis Jackson.

Messrs. Samuel May, Jr., of Boston, William Jenkins, of Andover, Samuel Dyer, of Abington, Jonathan Walker, of Plymouth, and Daniel S. Whitney, of Beverly, were appointed a committee to report a list of officers.

Opportunity was given for prayer.

The committee reported the following list:

President—FRANCIS JACKSON, of Boston.

Vice Presidents—Edmund Quincy, Adin Ballou, of Milford, James W. Walker, of Ohio, George Doughty, of New York, and Bourne Spooner.

Secretaries—Samuel May, Jr., E. Sprague, of Abington, and Eliza J. Kenney, of Salem.

Committee of Business—W. L. Garrison, Wendell Phillips, Anne Warren Weston, Parker Pillsbury, Henry C. Wright, Stephen S. Foster, Abby Kelley Foster, and Lucy Stone.

Committee on Finance—Samuel Brooke, Lewis Ford, Nathaniel B. Spooner, Joshua T. Everett; with power to add to their number.

The Rev. Hiram Wilson, of Dawn, Canada West, well known for his devotion to the education and relief of the fugitive slaves in Canada, addressed the Convention. He said the number of fugitives there was about twenty thousand; they are of all ages and capacities, men and women on whom the corrupting and brutifying influence of slavery had been doing their work all their lives. It is not surprising that some of them should be not ignorant only, but indolent and even vicious; but a very large share are a respectable and worthy people, given to industry, sustaining schools for their children, and maintaining their families comfortably.

W. L. GARRISON, from the Committee on Business, reported the following Resolution.

1. Resolved, (in the language of Daniel O'Connell) That, "of all men living, an American citizen who is the owner of slaves is the most despicable; he is a political hypocrite of the very worst description."

2. Resolved, (in the language of Lord Brougham) That, "while men despise fraud, and loathe rapine, and abhor blood, they will reject with indignation the wild and guilty phantasm, that man can hold property in man."

3. Resolved, (in the language of John Wesley) That, "Slavery is the sum of all villanies, and American Slavery the vilest that ever saw the sun."

4. Resolved, (in the language of the Rev. Albert Barnes) That, "there is no power out of the church that could sustain Slavery an hour, if it were not sustained in it."

5. Resolved, That the criminality of the Abolitionists consists, not in the severity, but the justness of their language; not in the fierceness, but the truthfulness of their accusations; not in the unsoundness, but the purity of their principles; not in the rashness, but the wise adaptation of their measures to the glorious end they have in view; and they are hated, persecuted and traduced, solely because they plead for justice to a despised and persecuted race; because they will not compromise with sin, nor go with the multitude to do evil; because they maintain that whatever arrays itself against human liberty is not of God; and because they declare that a religion which is stained with pollution and blood, though called by the name of Christ, is to be repudiated with indignation and abhorrence.

6. Resolved, That he who professes to admire the Declaration of Independence, and to revere the memories of its signers, and at the same time appeals to the Bible, as the inspired word of God, in support of the institution of enslaving human beings, proves himself as unprincipled as the highwayman who pretends to regard honesty as of paramount obligation.

7. Resolved, That they who reproach the Abolitionists for not so speaking against sin as to give no offense, for not so contending with sin as to give no occasion to the tyrant, for not so managing their cause as to create no alarm and cause no agitation; for not so making their accusations and uttering their rebukes as to avoid all personal imputations; for not so consulting a prudent and judicious policy as to avoid all misrepresentation, repugnancy and persecution, do exhibit great ignorance, folly and assurance, in requiring what is a moral impossibility, and pour contempt on the memories of the prophets, of Christ and his apostles, of reformers and martyrs in all ages of the world.

8. Resolved, That while the general community may naturally view the recent conduct of Daniel Webster with profound sadness and profound surprise, since the opportunity which the labors of others had gained for him was such as no man in this country ever before enjoyed, and the good which he held from his lips, in his half of justice and humanity, would have done incalculable good; still, since the best service an influential man can do to a good cause is to give it his hearty support, the next best is to give it his hearty opposition, we feel that the cause of Freedom owes Mr. Webster thanks at least for the frankness of his treachery and the openness of his opposition.

9. Resolved, That the recent course of Mr. Webster is no matter of surprise to us, since we have always found him, as to our question, silent when he ought to speak, speaking when he ought to act, forgetful of every pledge precisely at that moment when the promised duty was, if ever, to be performed; with him it is a matter of course to flatter pledges at Springfield which he dares not fulfill at Washington, to omit to say at Washington what he dare not omit printing at Boston, to have a desk as full of amendments unoffered as his life is of pledges unfulfilled, and, *ex parte finis* like, to lend his too credulous relations to the fullest endorsement of the worst of measures, and then slip his own neck free by charging mistakes upon the reporters—as to all such trifles he may fairly argue that the community have no right to be surprised, since habit is a second nature, and rarely in his life has "the rigor of war come upon that lofty and wounding phrase of the martyr"—and that it is enough for him to claim a royal prototype in that Charles.

10. Resolved, That in the letter of Daniel Webster, just published in reply to certain endorsers of his evil course on the subject of Slavery at Newburyport, we rejoice in the clear and strong manifestations it gives that he is strung to the quick by the moral reprobation which has followed his recent infamous speech in the Senate—that he feels the necessity of defending himself against the impeachment of those whom he grossly slanders and affects to despise;—while we are shocked at the cool audacity the utter destitution of moral principle and of every spark of humanity, which he con-

tinues to exhibit, in maintaining it to be both the right and the duty of the people of the North to re-enslave every fugitive bondman among them, or who may hereafter stand on the soil, and to send them back to tortures and to a horrible doom.

11. Resolved, That in his scurrilous and malignant accusations against the Abolitionists, Daniel Webster not only exhibits the passion of a self-convicted traitor to liberty, but becomes the echo of those whose cry eighteen centuries ago was, "Release not this man, but Barabbas! Away with him! Crucify him!"

G. W. F. MELLE addressed the Convention. After proceeding some time, and being repeatedly called to order, he was declared by the President to be out of order. He appealed to the Convention which nearly unanimously sustained the decision of the Chair, and Mr. Mellen took his seat.

HENRY C. WRIGHT supported the first resolution.

Mr. STILES, of New York, pronounced Henry Clay and Daniel Webster noble men, and expressed his unbounded reverence for them both.

CHARLES C. BURLEIGH, of Connecticut, replied to the last speaker in a speech of close argument and great eloquence. He put some searching questions to Mr. S. as to what he would do, if a fugitive slave should implore his help, to which he gave no definite answer for a time, but at length replied that if the continuance of the Union was involved he would hold his door against the fugitive; "I would do anything," said he, "to save the Union."

Adjourned to quarter before 3 o'clock.

TUESDAY AFTERNOON.

The Convention was called to order at the hour to which adjourned by the President. The Secretary read the Resolutions.

JAMES W. WALKER, of Ohio, made an eloquent speech in their support.

Notice was given that the Finance Committee would proceed to the discharge of their duties.

HENRY C. WRIGHT supported the resolutions, expressing in a clear and strong manner his view that no authority, no government, no Book, no Bible, no God, can make Slavery right; and that whatever sanctions Slavery is to be rejected and abhorred.

Being asked if he believed that the Bible sanctions Slavery, at the close of his speech he replied with an emphatic No.

PARKER PILLSBURY addressed the Convention, full of hope and encouragement in view of the auspicious signs of the times.

STEPHEN S. FOSTER, of Worcester, followed, saying that he could not answer the question addressed to Mr. Wright in an unqualified manner as he. He thought there were parts of the Bible which sanctioned a certain kind of servitude and even oppression, and which taught other immoral and detestable practices. But with regard to other parts, in which he included the whole of the New Testament, he said he found there only the purest, most sublime and elevated morality.

Mr. CORBIS spoke in reply to the positions of Messrs. Wright and Foster.

Adj. to meet in Cochrane Hall at 7 1-2 o'clock; the Melodeon having been pre-engaged for a different purpose.

TUESDAY EVENING.

Cochrane Hall was crowded to an uncomfortable degree, at an early hour. EDMUND QUINCY, Vice President, called the Convention to order and took the chair.

Several attempts were made to disturb and break up the meeting by noise and clamor; but unsuccessfully. Messrs. Phillips and Garrison occupied the evening with eloquent and effective addresses. The whole truth of Anti-Slavery, especially in relation to the recent treacherous course of Daniel Webster, and its endorsement by some of the leading theologians of Massachusetts, was spoken fearlessly and received by the great majority of the audience with the highest satisfaction.

Adjourned to meet at Melodeon on Wednesday morning 10 o'clock.

WEDNESDAY.

Convention met according to adjournment; the President in the Chair.

Rev. CALVIN FAIRBANK, who has been recently pardoned out of the Kentucky State Prison, where he was confined for aiding some slaves to obtain their freedom, came forward and spoke in an interesting manner. He said he entirely concurred in the sentiments of all the resolutions which the Committee had reported. He could not object at all to what H. C. Wright said. If Mr. W. had said the Bible was a lie, he would have resisted such a proposition with all his might. But Mr. W. had said so much thing.

Mr. HOSMER objected to the Resolutions, partly on account of the persons whose sentiments are quoted (O'Connell and Brougham) particularly; and partly on account of the sentiments themselves. He did not believe Slavery is the sum of all villanies, nor the American owner of slaves the most despicable of men. [S. S. Foster asked him if he would name a single human right or privilege which Slavery did not invade down—Mr. H. did not name any.] Having got up on the general question of property, and insisting upon discussing it after being called to order, and being informed he could not proceed, he appealed to the Convention. The Convention decided against him and he took his seat.

WENDELL PHILLIPS defended the resolutions. In the course of his remarks he censured the reporters for the daily papers, for the caricatured and often wholly false reports given of the meetings of the Convention. The rebuke was generally concurred in, as well merited.

SAMUEL MAY, Jr., asked leave to state a fact in confirmation of what Mr. Phillips had said of the reporters. He gave a brief conversation had the day previous with the reporter for the New York Herald who declined copying the resolutions when handed to him, though told that they were important to a fair understanding of the object of the meeting, saying he only wanted the jokes.

Voted, on motion of Mr. Phillips, That the Convention will now take up the question of plans and funds for the ensuing year.

The following resolution was offered by Mr. May:

12. Resolved, That this Convention recommend to the Massachusetts A. S. Society the holding of a Hundred Conventions in the New England States, for the purpose of agitating the question of Slavery with regard to the particular phases it presents at this time, and especially with regard to the duty of the people of the

North to refuse assistance in the rendition of fugitive slaves, and that it now proceed to take up funds and pledges for the support of that measure.

ABBY KELLEY FOSTER advocated the resolution.

W. L. GARRISON took up the subject of the reports for the Daily papers again, read to the Convention several untrue, unmeaning, and impertinent sentences from those reports, and rebuked their authors.

Adjourned to the afternoon.

WEDNESDAY AFTERNOON.

Called to order by FRANCIS JACKSON, President.

Mr. ABBOT, reporter for the N. Y. Herald, made a brief statement, admitting the correctness of what Mr. May had said in the morning, so far as he stated it; but wished to add that he had copied the two resolutions on Daniel Webster into his report.

ADIN BALLOU of Hopedale addressed the Convention.

THEODORE PARKER followed in a speech of great ability; he spoke about an hour and a half.

HENRY C. WRIGHT, with consent of Business Committee, introduced the two following resolutions:

13. Resolved, That it is the right of the slave to escape from Slavery, and his duty to do so whenever he thinks he can succeed in the effort.

14. Resolved, That the taking, by the flying slave, of any article of property really necessary to his escape from bondage is justifiable, since Slavery is but a continued state of war, and all nations have recognized this right when either party use it in self-defense, and in securing to the slave the right to escape from an individual, even individual property becomes liable; and further in detaching itself against a nation banded to enslave you, every weapon you can snatch from your enemy's hand, is it lawful to use.

15. Resolved, That we hereby pledge ourselves to the slaves, slaveholders and to actors of Slavery, North and South, that we will exert ourselves to induce the slaves to escape from their masters, and, whenever they come among us, to welcome them to an enjoyment of all the industrial, intellectual, social, political, and religious rights and privileges which we ourselves enjoy; that we will trample on all constitutions, all legislative enactments, all judicial decisions, and all sacred and profane commands, that require the rendition of fugitive slaves; and that, should Congress be so regardless of justice and the rights of man as to pass any law forbidding us to harbor fugitive slaves, and requiring us to aid the slaveholder or the United States Marshal in returning such fugitives, we will oppose the execution of such laws, and do what we can to make them null and void.

STEPHEN S. FOSTER took the floor, to show what had been the course of the Churches of this country towards the Anti-Slavery cause. He paid an earnest tribute of respect to Theodore Parker.

Adjourned to Cochrane Hall, at 8 3-4 o'clock.

WEDNESDAY EVENING.

Cochrane Hall was again thronged; E. QUINCY, Vice President, in the chair; who read the Resolutions, and very able addresses were made by Charles C. Burleigh, Parker Pillsbury, and Wendell Phillips.

Adjourned to Melodeon, Thursday, at 10 A. M.

THURSDAY.

Convention re-assembled at Melodeon, which was entirely filled, as it was at every session of the Convention. E. QUINCY, in the chair.

Mr. HOSMER endeavored to speak, though told he was out of order, as the Convention had not yet taken up any business. He insisted upon speaking, but was required to come to order, and appeal to the Convention. He did so, and the Convention sustained the chair, with but one dissenting voice.

The Resolutions heretofore reported were read by the Secretary.

Rev. JOHN L. RUSSELL, of Hingham, spoke upon the high religious character of the Anti-Slavery idea; its exaltation of the principle of the equal brotherhood of man to the highest place, in fact, teaching that we can only come to know and love and obey God by first recognizing His image in His children, and in doing so, and for them whatever justice and good will require. He welcomed us, said he, as true laborers with the Spirit of God.

ROBERT EAYMOND, a Scotch gentleman, who had been tarred and feathered in South Carolina for teaching slaves to read, addressed the Convention. He declared himself poor, and thanked God that he had not been enriched by the oppression and plunder of the slaves.

W. L. GARRISON spoke with respect of Mr. Edmond and his services.

Mr. GARRISON, from the Business Committee, reported the following Resolutions:

16. Resolved, That if the Bible sanctions Slavery, and is thus opposed to the self-evident truth that "all men are created equal, and have an inalienable right to liberty," the Bible is a self-evident falsehood, and ought to be, and will be, rejected by the enemy of Nature and Nature's God, and of the rights and of the human race in liberty, justice and goodness.

17. Resolved, That they who have to run to the Bible to find either full justification or ample apology for enslaving human beings, are not only giving the lie to their country's Declaration of Independence, and lessening in the public mind all reverence for liberty, but covering that volume with infamy, and thus subjecting it to foul opprobrium, and doing what in them lies to make it detestable in the eyes of mankind; and that these are the great body of the clergy of the country, (with Moses Stuart, of Andover, at their head,) who are loud in their denunciations of Abolitionists as "infidels" and "fanatics."

18. Resolved, That the Abolitionists have not only never had any controversy with the Bible as sanctioning any such system of pollution and blood as that of American Slavery, but have always found in it the strongest denunciation of the error, the sin, and the most fearful judgments against injustice, robbery, oppression and cruelty; and these they have cited, and to these they have appealed, with all possible frequency and earnestness.

19. Resolved, nevertheless, that nothing can be more absurd, nothing more precarious, nothing more dangerous, than to predicate the rights of man on the existence or permanence of any parchment whatever, which is capable of extinction at any time, or on the authority of which nations may differ—or on the interpretation or teachings of any book, which may be misunderstood or perverted to any extent; for these rights do not pertain to the being of man,—his moral, intellectual, and physical nature,—then it is a mockery to affirm that he is a moral and accountable being, created "a little lower than the angels."

CHARLES LIST, Esq., maintained that the State has been the great instrument of physical bondage, as the church has been of mental bondage.

W. L. GARRISON spoke, expressing his deep sympathy with the Abolitionists, denouncing the violence with which they had been assailed; but expressing dissent from some of their views of the Church and the Constitution. Being questioned by S. S. Foster, it did not appear that there was any very material difference of opinion. Mr. Garrison was understood to entirely retract a charge he made against some of the Abolitionists of intentionally so speaking as to be understood to mean very differently, perhaps wholly the reverse of what they really believed.

W. L. GARRISON asked what church organization has ever advanced the cause of freedom, or acted as the pioneer of the race out of social degradation, suffering and wrong. Individuals in the churches have done this, and been denounced, hated, sacrificed, for doing it.

Adjourned to 1-4 of 3 o'clock.

THURSDAY AFTERNOON.

E. QUINCY, in the chair.

Mr. GARRISON asked leave to introduce to the Convention a woman, who had formerly been a slave, but was now residing in Northampton, in this State. Her former name was Isabel, but she had taken the name of *Southern Truth*. She spoke about half an hour with great earnestness, evincing an extraordinary natural shrewdness and wit.

The Convention was deeply interested by her remarks. She has recently published a little work, giving the narrative of her life.

LOUISA MOORE, of Harwich, addressed the Convention.

WILLIAM C. NELL presented some Resolutions passed at a meeting of colored people at Boston, invoking the aid of the Convention in their appeal to the Legislature that their just and equal school rights may be allowed to them.

The following Resolutions were reported:

20. Resolved, That this Convention sympathizes with the colored citizens of Boston in their efforts for the equal school rights of their children, and as friends of Justice, Humanity, Education, we pledge to them our active co-operation.

21. Resolved, That in the evasions, sophisms, and subtle verbal subtleties of the recent decision of the Massachusetts Supreme Court, which strip the colored citizen of Boston of his clear and undeniable rights in the public schools, we see, with regret, palpable evidence that the cruel and disgraceful prejudice against color, which contaminates almost every thing American, has crept as high as the Judicial Bench, and thus to cloud the exertions and distort the views of those who occupy it.

22. Resolved, That though from weight of years and its aristocratic constitution, the Bench of our State may be beyond any direct public influence, we rejoice to remember that the public opinion at which the court is bidding it has fled its law within our grasp; and this consideration shall stir us to still more earnest and zealous efforts so to mould that sentiment as to show these chiefs of the law that there is a power in the State still able and disposed, in spite of their prejudices, to carry out the first line of our Constitution, and make them recognize every man as equal before the law.

The Convention was further addressed by WILLIAM A. WHITE, Esq., JAMES N. BEEFUM, P. PILLSBURY, S. S. FOSTER, and H. C. WRIGHT.

On motion of W. Phillips, The Convention will now proceed to vote upon all the resolutions reported, excepting those relating to Hon. Daniel Webster, and the recent decision of the Supreme Court as to the schools.

The question being taken on the Resolutions, they were adopted with great enthusiasm, without alteration.

Adjourned to meet at 1-4 to 8, P. M. in Faneuil Hall.

THURSDAY EVENING.

Long before the hour to which the Convention adjourned, Faneuil Hall was crowded in every part and in the densest manner.

At 8 o'clock the meeting was called to order by E. QUINCY, who took the chair, and made some introductory remarks on the necessity of preserving order.

The meeting was then addressed by W. L. GARRISON in a speech of great force, which was attentively listened to in the main, though some disorderly persons attempted to cause disturbance.

PARKER PILLSBURY followed. The noise and disturbance increased, and several lawless fellows were removed from the Hall by the Police. Mr. Pillsbury was frequently cheered.

WENDELL PHILLIPS made the closing speech, humorous and sarcastic, and received with general approbation. Frequently the disorderly persons present attempted to create a riot; but they were foiled.

At 11 o'clock the Convention, having adopted the resolutions of D. Webster, and the school question, adjourned, sine die.

N. B. A full photographic record of the speeches and proceedings was made, and will soon be published.

FRANCIS JACKSON, President.

SAMUEL MAY, Jr., Secretary.

ELIZA J. KENNY, Secretary.

THE AMERICAN UNION OF ASSOCIATIONISTS, at their late meeting in Boston, adopted the following among other resolutions:

Resolved, That with equal respect we think the Women who assembled in Convention at Salem, Ohio, on the 12th of April, 1850, in the majesty of their Moral Might, moved their Divine and Natural Right to Co-Sovereignty with Men, throughout the range of Civil, Social and Religious Relations; and that we call upon our Sisters in all Christian communities to rededicate manhood by the manifestation of womanhood, experienced by usefulness, cultured by varied training, refined by social sweetness, sanctified by holy love, and thus reformed into that image of Eve perfected, whom God designed to make Adam's next help; and that we assert for Woman a corresponding claim with Man to free access to all opportunities for education, industry and influence, limited only by the delicate sagacity which the inspirations of pure hearts forever prompt;—finally, that we reject to hear that a Convention in advancement of these high aims is to be held in October, at Worcester, Massachusetts.

Not Coming.—Lucy Stone has declined the invitation of the women of Ohio to appear in their behalf before the Constitutional Convention. Lucretia Mott has not yet been heard from officially, but we have reason to fear that she also will decline. We shall publish Lucy's letter next week.

The Anti-Slavery Bugle.

I LOVE AGITATION WHEN THERE IS CAUSE FOR IT.—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS.—Booke.

Salem, Ohio, June 15, 1850.

Christian Reform Meetings at Randolph.

The Editor of The Bugle, by special request, will attend three meetings at Randolph on Sunday, June 23, and speak on the following topics:

In the forenoon—THE TRUE CHRISTIAN MINISTRY.

In the afternoon—CHURCH ORGANIZATIONS, THEIR NATURE AND USES.

Third meeting, (probably at 5 o'clock)—CHRISTIANITY IN ITS RELATIONS TO WAR AND PEACE.

The meetings will be held either in a grove or barn, and friends in the neighboring towns are invited to be present.

The New England Convention.

This great event in our annual Anti-Slavery lives has just passed away, attended by the most auspicious circumstances and the most brilliant success, and will leave an impression on the great mass of mind within the reach of its influences of the most permanent and beneficent character. It is a common observation of Abolitionists, and one that has its foundation in the nature of things and the constitution of the human mind, that each successive gathering of the hosts is the most numerous and the most triumphant that has ever been known. It must be so, of necessity. This country is living very fast. It is crowding as much history into a year as used to suffice for ten. Thanks to the influence of the Anti-Slavery movement, now most emphatically acknowledged by those that deprecate it most, the issue with Slavery is becoming daily more and more distinctly understood. The daily policy of silence is becoming impossible. The ancient reign of darkness is broken up. All the conjurations of the wizards of the South joined to the spells of the magicians of the North cannot bring back the reign of Chaos and Old Night. All their incantations have failed to blot out the Sun of Truth and Righteousness from the Universe. The transient clouds they have raised abide but for a day.

"To-morrow he repairs the golden floor, And warms the nations with redoubled ray."

Slavery being thus ever busy in its works of darkness, and Anti-Slavery being equally busy in exposing its abominations, the public mind is kept in that state of excitation which is an essential preliminary condition of a final restoration to a normal state of moral health. To this we owe the gathering and increasing interest of our public meetings. Every year supersedes a new topic to serve as the rallying cry of the occasion. Now it is a strife of Slavery towards the South to lay hold of the new worlds it is ever sighing to conquer. Now it seeks to lay its gripe on the throat of the North to choke down the accents of remonstrance and silence the emotions of pity and indignation. At one time it is an escape from Slavery, the circumstances of which make plain to the dulled minds and the hardest hearts the horrors of the condition which was more dreadful than the tortures and almost certain death which were braved for the chance of deliverance from it. At another, some Northern Statesman or Divine has made his escape from the influence of the institutions of the land of his birth, and delivered up himself a willing slave, to grid in the prison-house of the oppressor, or to keep guard over his fellow-slaves. But at every hour, almost, of our history, we are met by facts issuing forth from the bosom of Slavery and returning thither again, gloomy or grotesque appearances, which serve to keep its existence and its power alive in the minds of men.

The recent treachery of Mr. Webster, the futile attempts to bolster him up, the wide-spread indignation so broadly uttered from the stern denunciation of Garrison to the softer spoken dissent of pulpits and religious presses, was what gave the key-note to the trumpet-call that summoned this Convention, and to the blast that issued from it. We have always filled up the places of our assembly long before we have finished our sessions; but, this year, we began with a full house which never was less than full from the beginning to the end. As many minds were addressed as the capacity of the rooms we had to use permitted to be present.

If we had had Faneuil Hall, the only proper place for our meetings, (if possible to be obtained) both from its size and its associations, it would have been filled from the beginning to the end. Under all the disadvantages of having to use three different places of meeting, the crowds followed us about with the irresistible affinity of steel filings for the magnet. And the newspaper reports, imperfect and malicious as most of them were, helped to keep alive curiosity and even to circulate our sayings. We never had collected together a stronger force of the ablest Anti-Slavery speakers, and the number of "technical" Abolitionists collected was never larger.

In short, there was never a more favorable opportunity of making an impression on the Anti-Slavery and the general mind of the country, and never was favorable opportunity better improved.

For the specific details of the several sessions, the order of subjects and the succession of speakers, we must refer our readers to the official account of the Proceedings. The Resolutions will well repay a careful perusal. They contain little the pith and marrow of the Anti-Slavery movement at the present stage of its existence. They were examined, illustrated and enforced in their different ways, and with their diverse gifts, by Messrs. Garrison, Phillips, Theodore Parker, Foster, Pillsbury, H. C. Wright, C. C. Burleigh, Wm. H. Channing, John L. Russell, Ballou, Mrs. Foster and many others. All the New England Abolitionists were rejoiced to take by the hand and listen to the voice of James W. Walker, of Ohio, who was for the first time

present with us in the flesh, although we have so often heard of his good words, works and sacrifices in behalf of the Anti-Slavery cause at home. We are happy to know that this excellent man has made good use of the short time of his visit to New England, and has addressed the people in several of the principal towns within reach of Boston, with excellent effect.

Samuel Brooke, of Ohio, was also present, and gave us his efficient aid in the financial department of our affairs. A plan was initiated, and funds enough raised to set it on foot, for a series of at least a Hundred Conventions in Massachusetts and the other New England States, for the purpose of agitating the question of Slavery, in its present phases, and especially as to the duty of the North to refuse to return fugitive slaves.

If this plan be sustained by the Abolitionists in the spirit in which it was started, we think Mr. Webster will have small cause to congratulate himself on the success of any conspiracy of his for the suppression of the Anti-Slavery agitation.

The evening sessions were, as usual, the most thronged and were the occasions of whatever of disorderly spirit was displayed. The two evening meetings were held in Cochrane Hall, a room entirely inadequate to the purpose, and which could contain but a portion of the desirous of attending. On both, there was disorderly element present which attempted a times to obtain the mastery, but was put down, without difficulty. The closely packed audience seemed well content to endure the pressure which they had to endure for the sake of the good things set before them. The closing meeting in Faneuil Hall was one of the largest ever held there collected within its walls. Indeed, Daniel Webster himself could not have filled the hall, for every seat and standing place, in the galleries and on the floor, and far into the vestibule overlaid with one "sea of upturned faces." O, this vast audience, from four to ten thousand persons, all but two or three hundred were there for the purpose of hearing what was to be said; although it is not to be supposed that all were of one way of thinking. Mr. Garrison's speech was heard from beginning to end without material disturbance. The smothered of rioters rallied during the space of ten minutes necessary for Mr. Pillsbury to get the platform, and they did their best to prevent his having a hearing. In the midst of the turmoil, Mr

FOURTH OF JULY!

Grand Rally at Marlborough.

The members and friends of the Western Anti-Slavery Society are invited to assemble at MARLBOROUGH, on THURSDAY, JULY FOURTH, at 10 o'clock, A. M. The meeting will be held either in a grove or the Great Tent, and it is hoped that there will be a grand rally and the friends of the cause from Stark, Columbia, Portage and Summit Counties. At a time when profligate politicians are renewing their pledges of fealty to the Slave Power, when a corrupt Church and a recreant Priesthood are stoutly contending that human Compacts and Constitutions are paramount to the Law of God, and when the power of the Mob is freely invoked to crush the rising Spirit of Liberty, it is meet that the friends of the Slave should assemble together for mutual consultation and sympathy, and to prepare themselves for the great and final struggle with Despotism which the events of the time indicate to be near at hand. Come, then, friends of Universal Liberty, and let us consecrate to the service of Humanity the day usually devoted to empty boasting over a Freedom which is itself enslaved.

Abby Kelley Foster, Maria Robinson, Sam'l Brooke, Oliver Johnson, and probably H. C. Wright, J. W. Walker, and B. S. and J. E. Jones will be present.

Priestly Lamentations.

The following is an extract of a letter from J. Monroe, a Methodist pastor, to the Pittsburgh Christian Advocate. Its truthfulness is exactly on a par with its wit:

The friends were holding a convention in Salem when I was there, and I learned that they had a meeting of the same kind out in Stark county on Sabbath, 21st of April. (For you must know that many in this section of country teach that all days are alike, and the liberty for which they contend is a liberty to make void the laws both of God and man.) The object of this convention, as I was told, was to adopt measures to secure to slaves their rights. The right of an equal representation in the legislative department with the men; that is, so far as choosing representatives is concerned—and I suppose, of course, they will expect some share in the executive department; to be chosen as jurors, to be counselors at law, to fill the judge's bench; and why not make them eligible to the Presidential chair?—If a female may govern a kingdom, why may not a female be at the head of a Republic?

In Salem I understood they did not contend for the right to take a share in military movements, but in Stark, I learned that this right also was claimed for them. Verily, these are days of progress, if not of improvement. Never did error and vice, in all their hideous and hateful forms, progress with greater rapidity and strength, in this part of the world, than at the present time. What the result will be God only knows. It becomes Christians, however, to be on their guard, and to guard their children against those atheistic principles which are disseminating their moral poison through society.

The people in this section of the country who teach that "all days are alike" must be a sad set of reprobates indeed—almost as bad as Paul, who declared, "One man esteemeth one day above another: another every day alike." Let every man be fully persuaded in his own mind. As for making void the laws both of God and man, we think the gentleman is a little obfuscated in his ideas, since the crime generally charged upon the class to which he alludes is that of assuming that there is a law higher than that of man, and of refusing obedience to the latter when it conflicts with the former. It would not have answered the purpose of this Methodist libeller, however, to have put his accusation in this shape.

What shall be said for the intelligence or the honesty of the man who can talk of the Women's Convention recently held in Salem as calculated to encourage "error and vice in all their hideous and hateful forms"? Is such a man fit for a religious teacher? Methodism must be behind him when it makes its priests out of such small specimens of the genus homo.

Secularian Growings.

J. Monroe, a Methodist Clergyman—perhaps a Presiding Elder—writes a letter to the Pittsburgh Christian Advocate, in which, speaking of "Lima circuit," which had then (May 1st) just held a meeting at Mount Union, he says:

But the state of things in this circuit are not as pleasant as we could wish. In animates they are exceedingly deficient. There are many and powerful influences at work in this region of country, unfavorable to the progress of religion. This is the scene, in part at least, of the operations of the notorious H. C. Wright, and it is painful to learn that there are hundreds of people, both old and young, who listen with attention to his blasphemous nonsense. People, too, who ought to know better, and have the means of knowing better. But this is their condemnation, light has come into the world, and they love (and choose) darkness in preference to light, because their deeds are evil.

If the writer of the above has no other evidence that the interests of Religion are suffering than is afforded by the declining state of Methodism, we certainly think there is no ground for alarm but much occasion for rejoicing. The intimation that those who "listen with approbation" to H. C. Wright do so because "their deeds are evil" is certainly a rich specimen of clerical cant. "Their deeds are evil, forsooth! If the Rev. libeller had undertaken to give a list of the 'deeds' which so vexed his righteous soul, we think he would not have found among the number that of giving support and countenance to a Church which allows its members to 'trade in slaves and souls of men,' nor that of sympathizing (like priest Montgomery) with the rogues who come here to catch their runaway property. 'Deeds' like these do not belong either to the 'blasphemy' or the 'nonsense' of H. C. Wright, but illustrate what this person facetiously calls 'religion,' and which, according to his testimony, is in a rather consumptive condition in the region just West of us.

The Pennsylvania Democracy, at their recent State Convention, re-affirmed the doctrines of the Baltimore Platform on the Slavery question.

John G. Fee.

The name of this man is not unknown to our readers. He was formerly a Presbyterian minister and missionary in Kentucky, but left that Church on account of its guilty connection with Slavery. He is still preaching, however, to an Anti-Slavery Church, which is indeed a 'city set upon a hill' in that dark region. In leaving the Presbyterians he so far emancipated himself from sectarian bonds as to be unwilling to connect himself with any religious body organized upon a sectarian foundation. We don't want any better Comeouterism than is set forth in the following extract from a letter of his to the Cleveland True Democrat, written for the purpose of showing why he cannot join even the Free Presbyterians:

The churches around us, Methodists, and Baptists and Presbyterians, are as corrupt as mystic Babylon—trading in the "bodies and souls of men"—and also adulterers, particularly in their slave members. We said anti-christian. A Christian is one who does the work of Christ and teaches His doctrines. Christ came to "preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised." But these churches plead that for the oppressed—they "remember not those in bonds as bound with them"—"they pass by on the other side." They love not "in deed and in truth," but some enslave their fellow men, buy and sell, separate husband and wife, parent and child—whilst others live in known adultery and fornication. Those who do not these things, have the guilt of relationship with the sin, and are sanctioning the iniquity. Can such bodies be called Christian bodies? It is as absurd to call them such as to call that body of men a Band of Hottentots, elected by the City Council, whilst at the same time one has the "Small Pox," another Cholera, and other Leagues; and as popular physicians, they are mingling truly with the people, and all of them teaching that such diseases are consistent with comfort, good health and long life. There are countless individual Christians in their boundaries just as there were republicans in England at the time of the American Revolution. What were these individual republicans then, yet the government, as a government, was monarchial and tyrannical. So, whilst there are individual Christians in these bodies, yet as bodies, they are anti-Christian, not exhibiting the spirit, and refusing to do the work of Christ. It is not selfish to come out of anti-christian bodies. It is the duty of those who may be Christians, to come out. Hence the words of inspiration "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues."

Mrs. SWISHELM—We can't help saying it—talks about the Women's Convention with an incoherency that proves her for once to be in a state of mental obtuseness and bewilderment. That Convention was a natural fruit of the new intellectual and moral life to which women have been awakened in good part by her own editorial labors; it was but the echo of her own voice, the reverberation of her own thunder; and yet she seems half frightened by its proceedings, and withholds from it the look of welcome which it had so good a right to expect from her. 'Conventions and Resolutions,' she says, 'are the old party machinery, which politicians have bandied about since Adam was a little boy—and very awkward machinery they are.' Pray tell us if newspapers are not also a part of the machinery which politicians employ to effect their purposes? And yet Mrs. S. does not for that reason think them too 'awkward' to be wielded by women; though for the life of us we can't see why she might not as sensibly abandon the one to the politicians as the other.

One objection Mrs. S. states in these words: 'There is apt to be enthusiasm in a meeting of large numbers, and this is apt to carry them too far.' &c. This is 'blowing hot,' but in the very same breath she 'blows cold' thus: 'Your proceedings all looked cold—cold as an iceberg—formal, stiff, just as isolated men act in deliberate bodies. It lacked womanly impulse, heart.' We submit that those two objections destroy each other.—The argument.

Conflicting cruelly against itself. By its own hand it falls, part slaying part. Having achieved this logical contradiction, she exclaims with charming naïveté, 'Pshaw! we are busy reasoning about what we can give no reason for.' Sure enough, what's the use in trying to assign reasons for an opinion formed only on 'impulse,' and when to do so you are compelled to contradict yourself at every step?

There's no use, Mrs. S., in trying to disparage the Salem Convention. It had 'womanly impulse and heart' enough for a dozen ordinary Conventions, and it has set thousands in all parts of the land to work in 'digging down the hills and filling up the valleys' which obstruct the path of Woman's Elevation. Talk of a 'tea-party' or a 'quitting frolic' as better calculated to promote the cause than such a Convention! Could any thing be more absurd?

NEWSPAPER ENTERPRISE.—The Ravenna Star of last week contains a brief account of the proceedings of the Women's Convention held in Salem on the 19th and 20th of April last. As Ravenna is more than twenty-five miles distant from Salem, the wonder is how the Star contrived, in the short space of seven weeks, to possess itself of information which does not yet appear to have reached many of its less enterprising cotemporaries in this region.

—Jesting aside, we are surprised that a paper so free and reformatory as the Star professes to be, and so generally posted up in its news department, should have treated with such utter indifference and neglect a Convention whose proceedings have excited so profound an interest in every part of the country.

Letter to a Clergyman.

ORANGEVILLE, May 12th, 1850.

REV. MR. BRAZER:

Dear Sir—I was a listener to your discourse delivered in the Methodist house in this place, on Wednesday evening last. To most of the ideas advanced by you on that occasion I can yield a hearty assent, as being eminently truthful, and such as the times require to be spoken. And the fact that it is a minister who thus speaks out for the oppressed gives to the matter additional interest with me, as showing that that class of men are not wholly lost to the claims of God and humanity—are not wholly left to consult popularity and the interests of sect in the course they shall pursue; but that here and there is found one who believes, practically, that God is no respecter of persons, and so labors for the rescue of that unfortunate class of our fellow-citizens who have emphatically "fallen among thieves." But there were a few points suggested by you, which seem to me not correct. Then, I wish to make a few suggestions, which may be of use to you in advocating the interests of the slave. To the mass of the priesthood I would not stop, or stoop to write, or make a suggestion—it being too much analogous to "casting pearls before swine;" for they have arrogated to themselves a degree of importance which scoffs at the idea of dictation or direction from "the people"—the herd—the "clergy," as they are invidiously called; and thus enouching themselves behind the battlements of creeds and dogmas of religion which they have erected, hurl defiance at everything that offers itself as god that does not square with the generally miserable standard by them erected.

I understood you to aver your entire want of charity for, or Christian fellowship with, the slaveholder—the man who dared assert his right to property in his brother man; and yet, in speaking of pro-slavery churches—those in which the foul sin yet has a foothold—you said you would not advise the anti-slavery portion of the Church, or those who regretted the relation of the Church to Slavery, to leave it, but to stay and labor for its reform! I was surprised at this announcement. Then it is a mere matter of circumstances that you belong to a church whose discipline is explicit against all slaveholding, rather than the Methodist Church which admits it in the Church almost illimitably. Suppose, my dear sir, it were the sin of stealing our neighbors' property that the Church had, for the sake of numbers or popularity, ease or pay, or what not, taken to its communion and endorsed as Christian; would you then say, "Stay and reform"? No. You would say, "Come out of her, my people, that ye be not partakers of her sins." Why, sir, the history of the past is enough on this point, to say nothing of reason and the requirements of God in the case. Fifty and sixty years since the Churches took a stand against Slavery—denouncing it as anti-Christian, and what would seem perfectly natural from the premises, refused it fellowship and countenance; but gradually they lessened the severity of their testimony and discipline in the case, professing to do away the evil by permitting it to come within the influence of the Church—and the consequence is, as we see, that the Church is under the influence of Slavery! And it must be so. Why, sir, what boots a man's professions as against his practice?—Nothing. What avail the empty asseverations of the Church (enough of which they make) of the evil of Slavery? Why, nothing, because they are living down their professions. The Church claims to put her finger upon, denounce and dis fellowship everything that they regard as sinful. But they don't so act in regard to Slavery; hence they do not regard it as sinful.

The conclusion is unavoidable, and their declarations to the contrary are mere hypocritical cant, uttered for effect—nothing else. Suppose a company of persons who have banded together for the purpose of counterfeiting. One becomes convinced of the wrong of the calling, and wishes to get in a position where he shall not only be responsible in any way for the business of counterfeiting, but where he may use all his influence against the business. What is his course? To stay with the gang—fulfill that part of the bond obliging him to defend a brother as good and honest whom he knows to be a vile wretch—participate in the gains of the calling, and all this, for the sake of being where he can exert a greater influence—where his prayers and entreaties to his companions will be more effectual? Nonsense. Two things would follow from this course:

1st.—The professed repentant would almost necessarily be content with a simple profession of hostility to the business in which they were engaged—he would never be in earnest, either in prayer or exhortation, on the subject in company of his companions.

2d.—If he were so, they would brand him with hypocrisy, saying, "if you believe what you say, prove it by your actions and not stay here to participate in the advantages of our employment;" which would silence or start him, and no mistake. No, sir. In this case you see that to acquit himself, or exert a salutary influence on his companions in sin, he must come out in profession and in practice. He must expose the craft—he must denounce and dis fellowship the wrong. Then will men say he is honest—he believes what he says. Then, and only then, can he have influence over his former associates in wrong.

Will you excuse the Church on the ground that it is a great matter and one hard to be got at—an evil they would get rid of if they could, but can't see the way? Don't do it more, my friend. None of this rather to lull the consciences of pro-slavery folks by those claiming to be anti-slavery. Miserable petting! Brother, it is a lie!—believe them not when they say it. They can find plenty of time in their Conferences and Presbyteries to discuss and legislate against dancing, and Sabbath-breaking; but tell them their members, say, Christ, in the person of his little ones, is dancing to the tune of the cat-o'-nine tails—that HEARTS are being

broken; yes, crushed—and O it is a "difficult matter"! Why, if it were the crime of stealing poultry, it would not be a hard matter to get at. If the Church could not get rid of it, honest men would of the Church. But O, its only stealing poor helpless men, and women, and children—that's all, and "it's a difficult matter" to dispose of!! It seems to me if we may take this excuse at the hands of professed Abolitionists in the pro-slavery Churches North, and extend the hand of fellowship, we must do so of the slaveholder himself. Does he not admit the evil, and plead the embarrassing nature of his circumstances? None more so.

No, my friend, Slavery, wherever found, either itself or in any of its multiplied props and supports, must be dis fellowshiped and decried as not only anti-Christian, but anti-human. Then, and not till then, will it fall.

Many things farther might be adduced in proof of our duty to dis fellowship Slavery in all its forms, and that we do so only as we secede from a pro-slavery Church. Responsibility attaches to the body, if a sin be allowed, no matter how few are the actual participants in the crime.

The charge against the Church of Pergamos was general, though it was not intimated that but a few had sinned in actually holding to the doctrine of Balaam, &c.

You could not allow the plea, set up by some, that we of the North have nothing to do with Slavery; on the contrary we were responsible to the slave, and failed entirely to meet that responsibility, if we voted for pro-slavery men.—This I grant, and a little more with it. We fail to meet that responsibility if we vote for any one under the present American Constitution. Is it wrong for Henry Clay to hold those 60 persons in abject slavery there in Kentucky? You answer "Yes," emphatically. Then it is their right to run off, if possible, is it not? "Yes." Well, if the "courageous flight of that slave proves that he is worthy of freedom," and you refuse to "harbor or conceal" him, but deliver him up to his merciless pursuer, are you not equally guilty with Henry Clay? "Certainly." Well, the Constitution is the great fundamental law of the land. When you vote you take an oath to support it through your agent, the one whom, by your vote, you elect to office. It is important to know what that instrument enjoins. It says: "No person held to service or labor in one State, under the laws thereof, escaping into another, shall, by virtue of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due." Are you prepared to five up to the spirit and intent of that provision? Can an Abolitionist do it? Do you answer "No," and that you intend to act precisely the reverse.—Then do you solemnly promise to do one thing, and do the other. This course honesty forbids.

I will refer to but one clause of the Constitution farther, in aid of Slavery, and that is the one which pledges the entire strength of the nation to "suppress insurrections" among the slaves, and keep them in their chains. Now, sir, how is it that 113,000 slaveholders are holding 3,000,000 of men and women in chains to-day? Is it not in consequence of the relation that we of the North sustain to Slavery through the Federal Constitution? Palpably it is. Are you prepared to shoulder your musket and march to the South for a purpose so vile? Do you say "No"? I respond, if you are a supporter of this government—a voter—you are there now on that execrable errand!

You make the President, be he who he may, "Commander-in-Chief of the Army and Navy," and you have said that, on application of the Governor of a State, he shall command your army to put down such insurrection! Do you say, "an insurrection may not occur"? I answer, the strongest reason why it will not is found in the fact of the sworn enmity of the North to the slave in that event. He knows that while your arms are open to the oppressed of Europe, you are sworn to "deliver him up" if he should gain the nominally Free States—that he must contend with the entire nation.—Hence he is passive in his chains. If I were to demand of you that you labor for me one year without fee or reward, you would disregard the demand. But if I say to you that the entire community have sworn to me to enforce that demand, and you are satisfied of the fact, you will go on and labor for me for the year. Do you not see that the community who have thus conspired with me in this case are equally guilty with me? Nay more, for the hope of gain they had not to blind the mind. Such is the relation of the North to Slavery. Will you sustain this relation? Will you solemnly agree to deliver up fugitives, and then boldly declare your purpose to feed and hasten on to freedom, every slave you can?—Will you justify the 3,000,000, who, in '76, unsheathed the sword in redress of the grievance of a small tax on tea, and then swear, 'so help me God, I will assist to keep in chains 3,000,000 of our equal brothers, "one hour of whose suffering," says Thomas Jefferson, "is fraught with more misery than ages of that which the fathers rose in rebellion to resist"?—And yet if you vote you do this. Can you be other than a disunionist? And why not say, "dissolve the Union," aside from these insuperable barriers to supporting it? If we undertake to unite sin and holiness, there is only evil of the alliance. It was attempted in forming the Constitution, and Slavery has had its way ever since. It is soon again to triumph.—In a few years it will demand the balance of Mexico. The North will still yield, and become anew her guilty soul in the blood of Mexico. I tell you, while there is so little conscience in the people as to give to Slavery what the Constitution gives it, there is so little that Slavery will have all it demands. We may as well take this as a fact, and shape our action accordingly. But I must stop short. I ask that you will look at this view of the matter and see if it be not the true position to occupy.

With much respect yours,

E. F. CURTIS.

Danger of a War.

Our Government is likely to get into difficulty with Spain in relation to questions growing out of the attempted invasion of Cuba. Four of the men left at Cardenas by Lopez have been shot by the Cuban authorities. To this our Government can make no objection; but the Spanish Government having taken a large number of American prisoners on the coast of Yucatan, which is neutral territory, the Cabinet at Washington peremptorily demands their release, on the ground that they had not actually committed any offence punishable by any authority save that of their own country. That they intended to take part in the piratical expedition no one doubts, but as they had committed no overt act, the Administration regards them as entitled to protection. We should not wonder if this were to lead to a rupture between the United States and Spain, in which case the former will of course seize Cuba as a lawful prize. Perhaps this is what the Administration is after. Who knows? We trust the Spanish authorities will have too much wisdom to fall into such a trap.

Aspects and Prospects in the Capital.

Editorial Correspondence of The Tribune.

WASHINGTON, June 6.

Though the Compromise makes no headway apparently, yet Mr. Clay is still sanguine that it will be carried, at all events in the Senate. If the vote were taken to-morrow, and every Senator present, I think the result would be, Yeas twenty-seven, Nays thirty-two, and one vacancy from South Carolina, which will be filled with an adversary, who never will be gained by concessions to the South, but these concessions would repel Mr. Cooper and perhaps Mr. Webster. I do not see how the bill can pass. But Mr. Clay should know the Senate far better than I.

Mr. Benton's motion to postpone indefinitely will not prevail—certainly not on Monday. He intends to speak on it, and will be followed by others, so that a week may be wasted before his motion is voted upon. When it is, it will be defeated. Many who say they will vote against the bill will nevertheless like to keep the breath of life in it, especially as that will afford an excuse for bailing the majority in the House by saving off action on the California bill.

A shrewd and distinguished Member of the House tells me that the Compromise will pass the House if it comes down from the Senate. He says if the vote could be taken there by ballot, it would be carried by thirty majority.

The struggle to commence in the House on Tuesday on the passage of the California bill will materially affect the prospects of the Compromise in the Senate. If excitement and anger should be developed (as is most likely) they will damage the chances of the Compromise in the Senate. I believe the struggle will grow fiercer, but the fact that one side has the Speaker and the other the numerical majority may keep the irritation pretty equally divided.

The growth of Disunion in Congress is rapid. There are not less than sixty Members of the two Houses who despair of the Union and wish the Slave States were well out of it. They don't dislike the Union *per se*—on the contrary, they would rather like it if "our property" were only safe and "the fugitives" would cease their opposition to Slavery; but, since the case is as it is, they are only anxious to get peaceably and happily out of the Union into a Southern Confederacy. The votes of this class will defeat the Compromise, if it be defeated, as I think it must be.

The crowded state of our columns this week compels us to delay the notice of various new publications and to postpone many articles filed for a speedy insertion.

Notices.

Abby Foster's Appointments.

ABBY KELLEY FOSTER will hold meetings at the following places and times, viz:

CLEVELAND, Saturday Evening, June 22d.
TUESBURG, Tuesday " " 24th.
RAVENNA, Friday " " 28th.
FRANKLIN MILLS, Sunday, " 30th.
AKRON, Tuesday, July 2d.
MARLBOROUGH, General Meeting, July 4th.

Further appointments will be announced in due season. Friends of the cause in the above places are requested to make prompt and thorough arrangements for the meetings, and to extend notice of them as widely as possible. They are also requested to make provision for conveying her to her several appointments, in order that she may be saved from all needless expense.

Saddle for Sale.

FOR Sale, very cheap, a SADDLE, almost new. English tree. Will be sold in exchange for produce. Inquire of Oliver Johnson, at Howell Hise's.

Cloths, Cassimeres, Tweeds, Vestings, Summer Cloths, &c. &c.

THE subscriber has on hand at his store one door West of the Salem Bookstore, Salem, O., a general assortment of Materials for Men's Clothing, which he will be glad to make up to order, or sell by the yard, to those who may want them.

Also a good supply of READY MADE CLOTHING, such as Coats, Vests, Pantaloon, Shirts, Collars, Bosoms, Cravats, &c. &c.
Every exertion will be made to furnish those who may purchase the "ready made" or leave their measure and orders, the right kind of garments at the right kind of prices.
JAMES BARNABY.

Salem, June 1st, 1850.
N. B. TAILORING BUSINESS in all its branches carried on as heretofore. J. B.

JAMES BARNABY,
PLAIN & FASHIONABLE TAILOR!
Cutting done to order, and all work warranted.
North side, Main Street, two doors East of the Salem Bookstore.

Western Anti-Slavery Fair.

In the prosecution of every reform, it has been found necessary to employ subordinate means for the accomplishment of the desired end; and amongst these, none have proved more efficient than well-conducted Fairs. The pecuniary results are but a small part of the advantages arising therefrom, though they are often by no means unimportant. Various motives bring together multitudes to attend them, of those opposed to the objects in view, as well as friends to the cause; and thus rare opportunities are afforded for a full, free social discussion of the desired reform, as well as for public addresses in its behalf.

With these facts in view, we the undersigned women of Ohio have concluded to hold an Annual Fair in the town of Salem to promote the cause of Anti-Slavery. Every thing in the political world seems to point out the necessity for renewed and untiring exertion in this most holy cause. The distinctions of Whig and Democrat are forgotten in the all-absorbing struggle for the extension of Slavery, and to all appearances the South will obtain every thing she asks. We believe a large part of the People of the North are in favor of Freedom, and that many members of the present Congress were elected with the expectation that they would firmly oppose any extension of the cause of Slavery; but some have proved to be voluntary recreants to their trust, and some have been frightened into submission to the Slave-Power. Let us then dedicate ourselves anew to the Cause of the Slave. Let us keep up agitation until the people shall as one man rise up and demand Universal Emancipation or Exemption from participation in the sin of holding our fellow-beings in bondage. Many of us can do but little. Yet let us not hold back on that account. Some of us are mothers, and though few of us can go forth and speak publicly in behalf of the stricken bondman, we may yet, by contributing our pittance in this way, by mingling with our neighbors, and pleading as our maternal feelings shall dictate for the stricken mother in the South, and instilling into the minds of those committed to our care an undying abhorrence of Injustice and Wrong, like the drops of rain, which singly are unnoticed and insignificant, by uniting, change and invigorate the aspect of the whole world.

We propose holding a Fair, commencing the 31st of December, and continuing through the following day; and we would earnestly invite all persons, without respect to party or creed, to lend their aid by sending such contributions as they can make or procure. The funds arising therefrom to be devoted to the dissemination of Anti-Slavery Truth, through the agency of the Western Anti-Slavery Society.

SALLIE B. GOVE, M. A. W. JOHNSON,
RACHEL TRESCOTT, LYDIA TRESCOTT,
MARIA T. SHAW, LYDIA SHAW,
LAURA BARNABY, SARAH N. McMILLAN,
ANN PEARSON, M. T. HARRIS,
MARGARET HISE, MARY HARRIS,
MARY ALFRED, RUTH ANNA TRESCOTT,
ELIZABETH DICKINSON, MARY HOLLOWAY,
HARRIET DICKINSON, ANNA GILLIS.

Notice.

JOSEPH A. and RUTH DUGDALE's Post Office address, until the first of Fifth month, will be Brownsville, Pa.; after that, until the first of Eighth month, Kennett Square, Chester Co., Pa.

SEWING SILK.

MERCHANTS, Pedlars and others can obtain a good supply of a very superior quality of SEWING SILK, of all degrees and colors, either in packages or 100 Skein Bundles by calling at the SALEM BOOKSTORE, Salem, Ohio. Also PALENT THREEAD, Warranted as good and as cheap as the country can produce.

We are in the constant receipt of these articles, and for cash will sell them as above stated at the very lowest rates possible.
BARNABY & WHINERY.

June 1, 1850.

"Pro Bono Publico."

AARON DAY.

The Original Barber in this Place, RESPECTFULLY invites the citizens of Salem to call, as he will be on hand one door West of Fawcett & Johnson's store, ready and willing to wait upon all who will give him a call. No man coming into his shop shall go away dissatisfied. Come—crawl up, tumble up, kick up, and away to go up. [may 18.]

BOWDITCH'S WORK.

FOR sale at the Salem Book Store "SLAVERY AND THE CONSTITUTION," By Wm. L. Bowditch. A most excellent work that ought to be read by all—156 8vo. pages—paper bound. The subjects treated of are arranged as follows:—Slavery Agreeable to God's Providence; Direct Mental Instruction of Slaves; Moral and Religious Condition of the Slaves; Moral and Religious Teachers of the Slaves; Direct Religious Instruction of Slaves; Indirect Instruction.—No Legal Marriage of Slaves; "Soul-Driving;" "Domestic Slave-Trade;" Runaway Slaves; Slaveholding always Wrong; The Constitution and its Interpretation; The Constitution according to the Common Meaning of its Terms; The Constitution as its Framers Intended to make it; The Constitution according to the Practice of the Government; The Constitution according to the Exposition of its final Interpreter; No Union with Slaveholders.—Price only 25 cts.

JOHN C. WHINERY,
SURGEON DENTIST!!
OFFICE AT THE SALEM BOOKSTORE.
All operations in Dentistry performed in the best manner, and all work warranted elegant and durable. Charges reasonable.
Salem, Sept. 8th, 1849.

C. DONALDSON & Co.
Wholesale and Retail Hardware Merchants.
KEEP constantly on hand a general assortment of HARDWARE and CUTLERY.
No 18, Main Street, Cincinnati.
January, 1849.

Dry Goods and Groceries,
BOOTS and SHOES, (Eastern and Western,) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at TRESCOTT'S.

Miscellaneous.

The Soul in Purgatory;

OR, LOVE STRONGER THAN DEATH.

BY SIR E. BULWER LYTTON.

The angels strung their harps in heaven, and their music went up like a stream of odors to the pavilions of the Most High.—But the harp of Serahim was sweeter than that of his fellows, and the voice of the Invisible One (for the angels themselves know not the glories of Jehovah—only far in the depths of heaven, they see one Unsleeping Eye watching forever over creation) was heard saying:

"Ask a gift for the love that burns upon thy songs, and it shall be given thee."

And Serahim answered—

"There are in that place which men call Purgatory, and the painful Pouch of Heaven, many souls that adore Thee, and yet are punished justly for their sins; grant me the boon to visit them at times, and solace their sufferings by the hymns of the harp that I consecrated Thee!"

And the voice answered—

"Thy prayer is heard, oh gentlest of the angels; and it seems good to Him who chastises but loves. Go! Thou hast thy will."

Then the angel sang the praise of God, and when the song was done, he rose from his azure throne at the right hand of Gabriel, and spreading his rainbow wings, he flew to that melancholy orb which, nearest to the Earth, echoes with the shrieks of souls, that by torture became pure. There the unhappy ones see from after the bright court they are hereafter to obtain, and the harps of glorious beings, who fresh from the Fountains of Immortality, walk amid the gardens of Paradise, and feel that their happiness hath no morrow; and this thought consoles amid their torments, and makes the true difference between Purgatory and Hell.

Then the angel folded his wings, and entering the crystal gates, sat down upon a blasted rock, and struck a divine lyre, and a pensive fall over the wretched; the demon ceased to torture, and the victim to wail.—As sleep to the mourner of earth was the song of the angel to the souls of the purifying star, only voice amid the general stillness seemed to lull the angel; it was the voice of a woman, and it continued to cry out with a sharp cry—

"Oh, Adenheim—Adenheim! mourn not for the lost?"

The angel struck chord after chord, till his most skillful melodies were exhausted, but still the sweetest harp of the angel choir cried out—

"Oh, Adenheim—Adenheim! mourn not for the lost?"

Then Serahim's interest was aroused, and approaching the spot whence the voice came, they saw the spirit of a young and beautiful girl chained to a rock, and demons lying idle by. And Serahim said to the demons, "Doth the song lull ye thus to rest?"

And they answered, "Her care for another is bitterer than all our torments; therefore we are idle."

Then the angel approached the spirit, and said, in a voice which stilled her cry—"For in what state do you suffer sympathy?" "Wherefore, oh daughter of earth, whither wailest thou with the same plaintive wail? And why doth the harp that soothes the most guilty of thy companions, fail in its melody with thee?"

"Oh! radiant stranger," answered the poor spirit, "thou speakest to one who, on earth, loved God's creature more than God; therefore is she justly sentenced. But I know that my poor Adenheim mourns ceaselessly for me, and the thought of his sorrow is more intolerable to me than all the demons can inflict."

"And how knowest thou that he laments thee?" asked the angel.

"Because I know with what agony I should have mourned for him," replied the spirit, simply.

"The divine nature of the angel was touched; for love is the nature of sons of Heaven. And how," said he, "can I minister to thy sorrow?"

A transport seemed to agitate the spirit, and she lifted up her mist-like and impalpable arms, and cried:

"Give me—oh, give me to return to Earth but for one little hour, that I may visit my Adenheim; and that, conceding from him my present sufferings, I may comfort him in his own."

"Alas!" said the angel, turning away his eyes, for angels may not weep in the sight of others. "I could, indeed, grant thee this boon, but thou knowest not the penalty. For the souls in Purgatory may return to earth, but heavy is the sentence that awaits their return. In a word, for one hour on earth, thou must add a thousand years of the tortures of thy confinement here."

"Is that all?" cried the spirit; "willingly, then, will I brave the doom. Ah, surely they love not in Heaven, or they would know, oh Celestial Visitor, that one hour of consolation to the one we love, is worth a thousand ages of torture to ourselves! Let me comfort and convince my Adenheim; no matter what becomes of me."

Then the angel looked on high, and he saw in far distant regions, which in that orb none else could discern, the rays that parted from the all-guarding Eye; and heard the voice of the Eternal One, bidding him act as his pity whispered. He looked on the spirit, and her shadowy arms stretched pleadingly toward him; he uttered the word that looses the bars of Purgatory; and lo, the spirit had re-entered the human world.

It was night in the halls of Lord of Adenheim; and he sat at the head of his glittering board; loud and long was the laugh, and merry the jest that echoed round; and the laugh and the jest of the Lord of Adenheim was louder and merrier than all.

And by his right sat a beautiful lady; and ever and anon he turned from others to whisper soft words in her ear.

"And oh," said the bright dame of Falkenberg, "thy words what lady can believe; didst thou not utter the same oaths, and promise the same love to Ida, the fair daughter of Loden; and now but three little months have elapsed upon her grave?"

"By my halidom," quoth the young Lord of Adenheim, "thou dost thy beauty marvellous injustice—Ida! Nay, thou mockest me; I love the daughter of Loden! why, how then should I be worthy thee? A few gay words, a few passing smiles—behold all the love Adenheim ever bore to Ida. Was it my fault if the poor fool misconstrued such

common courtesy? Nay, dearest lady, this heart is virgin to thee."

"And what?" said the lady of Falkenberg, as she suffered the arm of Adenheim to encircle her slender waist, "dost thou not grieve for her loss?"

"Why, verily, yes, for the first week; but in thy bright eyes I found ready consolation."

At this moment the Lord of Adenheim thought he heard a deep sigh behind him; he turned, but saw nothing, save a slight mist that gradually faded away, and vanished in the distance. Where was the necessity for Ida to reveal herself?

"And thou didst not, then, do thine errand to thy lover?" said Serahim, as the spirit of the wronged Ida returned to Purgatory.

"Did the demons commence their torture," was poor Ida's answer.

"And was it for this that thou hast added a thousand years to thy doom?"

"Alas," answered Ida, "after the single hour I have endured on earth, there seems to me but little terrible in a thousand fresh years of Purgatory!"

"What! is the story ended?" asked Gertrude.

"Yes."

"Nay, surely the thousand years were not added to poor Ida's doom; and Serahim bore her back with him to Heaven?"

"The legend saith no more. The writer was contented to show us the perpetuity of a woman's love."

"And its reward," added Vain.

"It was not I who drew that last conclusion, Albert," whispered Gertrude.

Follow Your Leader.

THE STORY OF A LIFE.

"Follow your leader!" So said HOPE.

In the joyous days when I was young, O'er meadow path, up mountain slope,

Through fragrant woods, I followed and sung; And aye in the sunny air she smiled,

Bright as the cherub in Paphos born, And aye my soul with a glance she wiled,

And tinged all earth with the hues of morn. Long she led me o'er hill and hollow,

Through rivers wide, o'er mountains dun, Till she soared at last too high to follow,

Through rivers wide, o'er mountains dun, Till she soared at last too high to follow,

And sang her pinions in the sun.

"Follow your leader!" So said LOVE,

Or a fairy sporting in his guise, I followed to lift the challenging glove

Of many a maid with tell tale eyes. I followed, and dreamed of young delights,

Of passionate kisses, joyous pains, Of honied words in sleepless nights,

And amorous tear-drops thick as rains. But, ah! full soon the frenzy slackened;

There came a darkness and dimmed the ray, The passion cooled, the sunshine blackened,

I lost the glory of my day.

"Follow your leader!" So said FAME,

In the calmer hours of my fruitful noon, O'er briery paths, through frost, through flame,

By torrent, and swamp, and wild lagoon, Ever she led me, and ever I went.

With bleeding feet and sun-brown skin, Eager ever and uncontent,

As long as life had a prize to win. But Dead Sea apples alone she gave me

To recompense me for my pain, And still, though her luring hand she wave me,

I may not follow her steps again.

"Follow your leader!" So said GOLD,

Ere the brown of my locks gave place to gray. I could not follow—her looks were cold;

Icy and brittle was the way. And Gold spread forth her wiles in vain.

So taking Power to aid her spell, "Follow your leader!" exclaimed the twin,

"For where we go shall pleasure dwell." I followed and followed, till age came creeping,

And silvered the hair on my aching head, And I lamented in vigils weeping

A youth mispent, and a prime misled.

"Follow your leader!" I hear a voice

Whispering to my soul this hour;— "Who follows my light shall for ever rejoice,

Nor crave the perishing hand of Power; Who follows my steps shall for ever hold

A blessing purer than earthly Love, Brighter than Fame, richer than Gold—

So follow my light and look above." 'Tis late to turn, but refuse I may not,

My trustful eyes are heavenward cast, And ever the sweet voice says, "Delay not,

I'm thy first leader and thy last."

'Tis the friend of my youth come back again, Sobered and chastened—but lovelier far

Than when in those days of sun and rain She shone in my path as a guiding star.

She led me then, a wayward boy, To things of Earth, and never to Heaven,

But now she whispers diviner joy, Of errors blotted, of sins forgiven,

To a purpling sky she points her finger, As westward wearily I plod,

And while I follow her steps, I linger Calm as herself, in the faith of God.

STRAWBERRY CULTIVATION.—Those who

knew anything about the magnificent strawberries and the immense quantity of them

raised on a bed about 30 feet by 40, for several years past, in the garden formerly owned

by me in King Street, may like to know the process by which I cultivated them. I applied about once a week, for three times,

commencing when the green leaves first began to start, and making the last application

just before the plants were in full bloom, the following preparation of Nitrate of Potash,

Glauber Salts, and Sal Soda, each one pound, of Muric acid one quarter of

a pound, dissolved in 30 gallons of rain or river water, one third was applied at a time,

and when the weather was dry, I applied clear soft water between the times of using

the preparation—as the growth of the young leaves is so rapid that unless well supplied

with water, the sun will scorch them. I used a common watering pot, and made the application towards evening. Managed in

this way there is never any necessity of digging over the bed or setting it out anew.—

Bees of 10 years' old are not only as good, but better than those of 2 or 3 years old.

But you must be sure and keep the weeds out.

Should Youth of both Sexes be Educated Together?

A doctrine is now maintained in certain quarters that there is a species of impropriety in having both sexes in the same school, and many otherwise sensible people, hold up their hands in a sort of holy horror at the mere idea of such a thing, apparently quite forgetting that nature designed those children to associate still more intimately in subsequent life.

"Charlotte Elizabeth," who often writes eloquently, and always sensibly, has the following:—*Chicago Journal*.

"Parents do wrong to check as they do the out-goings of maternal affection, by separating those whom God had especially joined as the offspring of one father and mother. God has beautifully mingled them by sending now a babe of one sex, now of the other, and suiting, as any careful observer may discern, their various characters to form a domestic whole. The parents interfere, packing the boys off to some school where no sister influences exist to round off, as it were, the rugged points of the masculine disposition, and where they soon lose all delicacy of feeling peculiar to a brother's regard, and learn to look on the female character in a light wholly subversive of the frankness, the purity, the generous care for which earth can yield no substitute, and the loss of which only transforms him who ought to be the tender preserver of woman, into her heartless destroyer."

"The girls are either grouped at home, with the blessed privilege of a father's eye still upon them, or sent away in a different direction from their brothers exposed through unnatural and unpalatable restraints, to evils perhaps not so great, but every whit as wantonly incurred, as the others."

"The shyness, misallied retiring modesty, with which one young lady shrinks from the notice of a gentleman, as though there were danger in his approach, and the conscious coquettish air, misallied ease, with which another invites his notice, are alike removed from the reality of either modesty or ease."

"Both result from the fictitious mode of education; both are the consequence of nipping in the bud those sisterly feelings that form a fair foundation for the right use of those privileges to which she looks forward as a member of society; and if the subject be viewed through the clear medium of a Christian principle, its lights will become more brilliant, its shadows more dark, the longer and the closer we contemplate it."

They Say.

WELL, what if they do? It may not be true. A great many false reports are circulated, and the reputation of a good man may be sadly sullied by a baseless rumor. Have you any reason to believe that what they say concerning your brother is true? If not, why should you permit your name to be included among the "they" who circulate a scandal?

They say—Who says? Is any person responsible for the assertion? Such phrases are frequently used to conceal the point of an enemy's poignard, who thus means to strike one whom he does not openly assail. Are you helping the cowardly attack? If "they" means nobody, then regard the rumor as nothing. They say—Why do they say so? Is any good purpose secured by the circulation of the report? Will it benefit the individual to have it known; or will any interests of society be promoted by whispering it about? If not, you had better employ time and speech to some more worthy purpose.

They say—To whom do they say it? To those who have no business with the matter? To those who cannot help it or mend it, or prevent any unpleasant result? That certainly shows a tattling scandal-loving spirit that ought to be rebuked.

They say—Well, do they say it to him? Or they very carefully whisper it in places where he cannot hear, and to persons who are known not to be his friends? Would they dare to say it to him, as well as about him? No one has a right to say that concerning another which he is not ready to speak in his own ear.

They say—Well suppose it is true. Are you not sorry for it; or do you rejoice that a brother has been discovered erring? Oh, pity him if he has fallen into sin, and pray for him that he may be forgiven and restored. If it should be true, don't bring it abroad to his injury. It will not benefit you, or him, nor society, to publish his faults. You are as liable to be slandered, or err, as your brother, and as ye would that he should defend, or excuse, or forgive you, do ye even so to him.—*Watchman and Reflector*.

Domestic Felicity.

Rich, though poor

My low roof'd cottage is this hour a heaven,

Music is in it—and the song she sings,

That sweet voiced wife of mine, arrests the ear

Of my young child, awake upon her knee;

And with his calm eyes on his master's face

My noble hound lies crunched—and all here—

All in this little home yet—boundless heaven—

Are in such love as I have power to give

Blessed to overflowing.

Pork Eating.

The Jews, Turks, Arabians, and all they

who observe the precept of avoiding blood

and swine's flesh, are infinitely more free

from disease than the Christians; more especially do they escape those opprobria of

madness. The Turks eat great quantities

of honey and pesty, and much sugar; they also eat largely and are indolent, yet do

not suffer from dyspepsia, as the Christians do. The swine-fed natives of Christendom

suffer greater devastations from a painful tubercular disease of the bowels (dysentery)

than from any other cause. Under my own

observation, and in my own experience

those persons who abstain from swine's flesh

and blood, are infinitely more healthy and free from humors, glandular diseases, dys-

pepsia and consumption; while in those districts, and among those classes of men where

the pig makes the chief article of diet, tubercle in all its forms of eruptions, sore legs, bad eyes and abscesses, most prevail. It is

remarkable in coincidence, that Prince Edward's Island has a climate exactly similar to Great Britain, yet the inhabitants are not consumptive, neither is the pig there cultivated.—*Parry on Did.*

From the Boston Transcript. Liking and Disliking.

Ye who know the reason tell me

How it is that instinct still

Prompts the heart to like—or like not—

At its own capricious will!

Tell me by what hidden magic

Our impressions first are led

Into liking—or disliking—

Of before a word be said!

Why should smiles sometimes repel us?

Bright eyes turn our feelings cold?

What is that which comes to tell us

All that glitters is not gold?

Oh—no feature, plain or striking,

But a power we cannot shun,

Prompts our liking—or disliking—

Ere acquaintance hath begun!

Is it instinct, or some spirit,

Which protects us, and controls

Every impulse we inherit

By some sympathy of souls?

Is it instinct—is it nature?

Or some freak, or fault of chance,

Which our liking—or disliking—

Limits to a single glance?

Like presentiment of danger,

Though the sky no shadow flings;

Or that inner sense, still stranger,

Of unseen, unuttered things!

Is it—oh, can no one tell me,

No one show sufficient cause

Why our likings—and dislikings—

Have their own instinctive laws?

WOMEN vs. LADIES.—What blundering,

miserable work folks make of it when they

endeavor to elevate things by giving them

new or affected titles! What vulgarity is

equal to the thrice sordid vulgarity of re-

finement? We think it is Dickens who

complained that there were no longer any

boys in all England—"that the boys went

out with George the Third." A similar ca-

lami has befallen us in America. We have

no longer any women, or, at least, no

acknowledged specimens of that interesting

portion of the human race. The women

have gone, extinct, (according to the popular

philosophy,) and have been superseded by

"ladies." Alackaday for the change! We

regard woman as "the noblest work of God,"

but "a lady," at her highest pitch of per-

fection, is only the noblest work of a French

milliner. Just apply the term, for example,

as well to the highest as to the lowest grades

of the gentle sex, and the ludicrous absurd-

ity of its use will make you chary of the

word forever after. A person wishing to

see the female wards in a prison was an-

swered by the jailer, "Sir, we have no ladies

here at present." A clergyman, discours-

ing of the religious inclinations of woman,

inquired with much emphasis, "Who were

the last at the cross? Ladies. Who were

the first at the sepulchre? Ladies? Ladies?

God forbid.

Persecution.

Musing on Persecution, and the sting

Of scorpion-bites, and the tortures which

They fix on nobleness, deep sighs I fetch,